# التَّفنِيـدة السريعة

## لِما جاء في كلام د.عبد الإله الجهني ومجازفاتِه

## في التَّغرِيدة ودفاعاً عن بعض الإخوة الأفاضل

## وفقهم اللّٰه

## — الحلقات الأولى و الثانية —

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***At-Tafnīdah as-Sarīʿah***

*Limā Jāʾa fī Kalām Duktūr ʿAbdilāh al-Juhanī wa-Mujāzafātihi fī at-Taghrīdah*
*wa-Difāʿa ʿan Baʿḍ al-Ikhwah al-Afāḍil*

*Waffaqahumu Allāh*

— ***al-Ḥalaqāt al-Ūlā wa-ath-Thāniyah*** —

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**"The Swift Refutation"**

Concerning the tweets contained in the speech of Dr. ʿAbdilāh al-Juhanī (ar-Rifāʿī), and the exaggerations and reckless claims related to certain noble brothers, may Allāh grant them success.

— **Parts One and Two** —

## Part 1

**In the Name of Allāh, the Most Merciful, the Bestower of Mercy**

All praise belongs to Allāh, and prayers and peace upon His Messenger, his family, and all his followers.

As for what follows:

Some brothers (may Allāh reward them) with good presented to me after a period of absence from internet access a tweet and an audio message (and its written transcription) from **Dr. ʿAbdilāh al-Juhanī** (may Allāh rectify him) in which he, as they say, pre-empted events, bringing forth oddities and astonishing formulations, and a style that has no relation whatsoever to Islamic knowledge, nor does it befit its etiquette or noble manner of address. Some of the noble *Salafī Mashāyikh* and brothers (may Allāh reward them) responded and commented on it, refuting his statements, clarifying his error and hastiness. Among that was his reckless and strange objection to the phrase **"*Qarīban... Qarīban...*"**, in imitation of the old ways of the *Ḥaddādīyah* and the ignorant pretenders who reject what is not rejected in the *Sharʿ* and what the scholarly custom has long accepted in giving glad tidings or pointing to upcoming matters of knowledge, its subjects, and its chapters.

And because Dr. ʿAbdilāh al-Juhanī (may Allāh rectify him) was driven only by haste and by his lack of composure toward what I had said: **"*Qarīban Inshāʾ Allāh*"**, Allāh exposed thereby the reckless impulsivity that led him to utter expressions far removed from the etiquettes preserved by the *Sharʿ* and far removed from the respect owed to his *Salafī* brothers. He showed mockery, belittlement, disdain, arrogance, and elevation over them, whereas it was obligatory upon him to thank them and recognize their rank, especially since among them are those older than he is in age and earlier than him in this blessed *Salafī Daʿwah*, Allāh is sufficient for them. They alerted him that he himself (by his own handwriting or approval) had used the phrase **"*Qarīban*"**, which he recklessly and

hastily rejected without knowledge, accusing the one who used it of employing a pretentious and conceited method.
How astonishing indeed.

He did not thank those brothers for their advice and clarification. Nor did he retract or acknowledge his grave error, his bad suspicion, his transgression, and his audacity up to this very moment. This resembles the habit of *other* individuals counted among this *Salafī Daʿwah* and its environment who fall into errors and violations of the *Salafī* methodology, its sciences, its foundations, and the way of its major scholars. Some advisers even if they are young or beginners in the pursuit of knowledge and truth clarify for them these errors and dangerous deviations which shake the *Salafī* ranks, confuse the *Salafīyīn*, and may even test them or cause them to slip. May Allāh protect all of us from trials, evil, and its people.

Yet they do not accept such advice or such alerts. They elevate themselves above the advisers. They do not retract, nor clarify, nor acknowledge their errors and transgressions as the *Sharʿ* (legislation) of Allāh, the religion of Islām, and the practice of the scholars of the *Sunnah* in the past and present requires. Rather, they increase in stubbornness, self-importance, deliberate heedlessness, and belittlement of the intellects of the *Salafīyīn*. They accuse those who advise them of foolishness and lack of understanding even though the advisers understood precisely in order to advise. They accuse them of lacking rank and scholarly status, along with ugly disdain, harshness, and extremist severity, traits unknown among the *Salafīyīn* in their religion and unknown from their major scholars and well-grounded students.

Moreover, the individuals whose errors are refuted do not stop there. Instead, they employ strange methods to repel and defend themselves and their personalities and those behind them through falsehood. They evade, twist, and perhaps even lie outright with open, clear falsehood. They construct corrupt formulations and ignorant theoretical foundations that have no relation whatsoever

to the religion of Allāh or the firm foundational principles of His mighty *Sharīʿah*. All of this and more are from intimidation, fear mongering, criminalization, and perhaps even threatening. All for the purpose of rejecting sincere counsel, suppressing its people, and refusing humility and submission to the truth so that none of them may say: "I erred, I opposed, and I caused harm," then return humbly to Allāh, submissive and reverent before Allāh {العظيم}, acknowledging their error, repenting to Allāh, and clarifying with full courage, manliness, and moral integrity the reality of their errors, thanking their advisers, acknowledging their virtue, and fulfilling the *Sharʿī* obligation:

***"The religion (ad-Dīn) is Naṣīḥah[1] (sincere devotion and goodwill)."***
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*They said: "To whom, O Messenger of Allāh?"*
*He said: "To Allāh, to His Book, to His Messenger, to the leaders of the Muslims, and their common folk."*

May Allāh grant everyone success in what He loves and is pleased with. May Allāh protect the people of Islām and the *Sunnah* from every evil, trial, tempter, and intruder. May He grant us insight, take charge of our affairs, and repel from us the harm of every malicious, corrupt, manipulative, or unstable individual.

To be continued. *Qarīban Inshāʾ Allāh*– Part Two
(Exposing ignorance, distortion, deception, and conspiracy).

**Written by**
Nizār b. Hāshim al-ʿAbbās
20 *Jumādá al-Ūlá* 1447H — 11 November 2025

[1] **TN:** *Naṣīḥah*: A comprehensive term meaning sincere devotion, purity of intent, loyalty, and genuine goodwill toward the one addressed. It does not mean "advice" when directed toward Allāh, His Book, or His Messenger.

## Part 2

In the Name of Allāh, the Most Merciful, the Bestower of Mercy. All praise belongs to Allāh, and may prayers and peace be upon the Messenger of Allāh, his family, his Companions, and all who follow them. As for what follows:

I clarified in the previous installment what **Dr. ʿAbdilāh al-Juhanī (ar-Rifāʿī)**, may Allāh guide him to truth and correctness, committed of an unusual exaggeration, and even an attributing of what is not present, when the expression "***Qarīban***" was taken out of its proper meaning, along with his directing his attention toward me concerning it, as I had already warned him.

There is no doubt that someone other than myself understood this expression and its speaker as being burdened with unwarranted implications, according to his own constructed principles and careless assumptions, since Dr. al-Juhanī also concerned himself with employing it and uttering it, as I had already alerted him.

I had also alerted others to this grave error, and we seek refuge with Allāh from it. We ask Allāh for well-being for all of us, and his unwarranted eagerness, even toward himself, is not hidden.

And here he is, to my knowledge, having yet retracted from this error and this clear violation. This is a type of stubbornness that Dr. al-Juhanī has not abandoned, persisting upon error and contradiction.

His reckless and hasty opposition regarding a clear matter, and an expression that is permissible in the *Sharʿ* with no blemish upon it and all praise belongs to Allāh, was denied by Dr. al-Juhanī without knowledge, rather upon principles of ignorance and the methods of the extremist *Ḥaddādīyah*.

Rather, he sadly attempted to justify it, evade it, and belittle it through manipulation, fabrication, deception, and disparagement

of the intellects and understandings of his critics, portraying them as his faction and a misguided group. This refers to **Dr. al-Juhanī**.

But Allāh, to whom nothing is hidden, has exposed Dr. al-Juhanī, revealing his own reality, his ignorance, and his reckless assertions.

I say, in brief:

My use, and the use of others, of the word "***Qarīban...***" is neither something newly invented nor something that contradicts the great *Sharʿ* of Allāh. For Allāh, Exalted is He, clarifies in His mighty Book that there are future matters and unseen realities (*Ghaybīyāt*) which will certainly come by His permission, and those of His servants whom He wills shall see them with their own eyes. As for the Hour (*as-Sāʿah*) and the Day of Resurrection (*Yawm al-Qiyāmah*), Allāh the Exalted said regarding them:

"*And what can make you know, perhaps the Hour may be near*,"
and: "*And they say, 'When is it?' Say, 'Perhaps it will be near'*,"
and: "*Indeed, they see it as distant, but We see it as near*."

Allāh the Exalted directed His creation, and the master of the children of Ādam, His Prophet ﷺ, and others from the *Ummah*, that when one intends to carry out a matter, or perform an action, or promise something and resolves upon it as something yet to come in the future, he should attach that to His Will, Glorified is He. This is as Allāh the Exalted says:

"*And do not say about anything, 'Indeed I will do that tomorrow,' except [when adding], 'if Allāh wills'*."

So whoever wishes to publish a book, or produce a scholarly statement, or to undertake an action that is to occur, whether worldly or religious, then there is absolutely no blame upon him if he describes all of that by saying: "*Qarīban*". The noble verse has indicated this as clearly as the sun. For His statement, Exalted is He:

"*And do not say about anything, 'Indeed I will do that tomorrow,' except [when adding], 'if Allāh wills',*" contains proof for the permissibility of a person saying: "I will do," "I will say," and likewise, without any blame: "I will write, I will respond, I will speak, I will clarify, I will uncover mistakes, and I will criticize with critique" and so on. This is because all of it falls under the general category of "action" whether verbal with the tongue, written with the hand, an inner action of the heart, or a practical action carried out by the rest of the limbs.

For this reason, the Prophet ﷺ said: "*If Allāh keeps me alive until next year, I will surely fast the ninth* [day of *Muḥarram*]" (***Muslim* #1134**).

He likewise spoke about something that had already passed, as an indication of his intention to do it in the coming future, when he said: "*If I had known beforehand what I came to know later, I would not have brought the sacrificial animal; and I would have made it an ʿUmrah*" (***al-Bukhārī* #7229**), and other such texts from the two tremendous Revelations.

His statement, Exalted is He, also indicates that we should connect, describe, and attach the most important of these future actions and aims to the phrase "*Inshāʾ Allāh* ", as a form of attachment and as a request from Allāh for blessing, success, right guidance, and aid.

And for this reason (and other causes), many of the major scholars from the early predecessors and later contemporaries (may Allāh reward them and raise their rank) used this expression, which is broad in meanings and noble in aims, in practice and application, in accordance with the *Sharʿ* of Allāh {العظيم}, and based on permissibility and unrestricted allowance. This is because the foundational ruling concerning speech, wording, and expression is unrestricted permissibility, except for that which contradicts truth, the *Sharʿ*, or a recognized custom, or that which becomes a cause of *Fitnah* or misguidance, such as vague murmuring, ambiguous phrasing, and obscure expressions that suggest

deceptive or suspicious meanings.

And here, O reader and students of knowledge may Allāh grant you every good, are some examples and models from the statements of the scholars and people of virtue, demonstrating that the phrase "*Qarīban Inshāʾ Allāh*" or what carries its meaning is not an objectionable form of speech, nor a type of showing off, nor a violation of the pathways of the scholars. Some scholars used it in their writings as a means of highlighting and drawing attention to important matters in the issues of knowledge until Allāh facilitates their completion and refinement. Their statements in this regard are many and established.

And I have not found to the extent of my limited knowledge anyone who condemned it, declared deviation upon its users, attacked, or insinuated against those who used it, whoever they may be, nor anyone who dared to claim that it is not from the pathways of knowledge and its people, except **Dr. al-Juhanī**— in this later age. An age of oddities, marvels, ignorance, and destructive pretension upon the pattern, methods, and corrupt principles of ignorance, corruption, and distortion found among the extremist *Ḥaddādīyah*.

**(1) Imām Ibn al-Qayyim {رحمه الله} said:**
"*As for the satanic type of Samāʿ (hearing), it is the opposite of that, and it contains more than one hundred corruptions. Were it not for fear of lengthening the discussion, we would have mentioned them in detail, and we shall devote to it an independent treatise, Inshāʾ Allāh.*"
(*Madārij as-Sālikīn* 2/389)

**(2) And he {رحمه الله} also said:**
"*How often do people represent false doctrines and attribute them to the scholars due to deficient understandings. If we were to mention all of that, it would become extremely lengthy, and if Allāh aids, we shall devote a book to it.*" (Ibid. 2/403)

**(3) And he {رحمه الله} also said:**
"*Shirk has many types which none can enumerate except Allāh. If we attempted to list its kinds, the discussion would expand tremendously. And perhaps Allāh will assist in composing a book on it, covering its categories, its causes, its origins, its harms, and what repels it.*" (Ibid. 1/354)

**(4) And he {رحمه الله} also said:**
"*I examined the evidences for affirming al-Qadar and refuting the Qadarīyah al-Majūsīyah, and found them to be close to five hundred proofs. And if Allāh decrees, I shall devote to them an independent treatise. And by Allāh {عزّ وجلّ} lies all success.*" (*Tahdhīb as-Sunan* with *ʿAwn al-Maʿbūd* 12/315)

**(5) And he {رحمه الله} also said:**
"*If we were to mention the various forms of beauty deposited within the Sharīʿah, they would exceed the thousands. And perhaps Allāh will assist a weak one in this. This issue is its gateway and the foundation upon which its structure is built.*" (*Miftāḥ Dār as-Saʿādah* 2/83)

**(6) And the scholar Ṣiddīq Ḥasan Khān al-Qannūjī {رحمه الله}, after mentioning Shaykh al-Islām Ibn Taymīyah {رحمه الله}, said:**
"*...and I shall compile for him Inshāʾ Allāh Taʿālá a rich, independent biographical entry in a separate book. Therefore, we shall limit ourselves here to this amount.*" (*Ajwad al-ʿUlūm* p. 646)

**(7) And the scholar Maḥmūd Shākir {رحمه الله}, mentioning what he was engaged in regarding the authorship of a treatise on the Seven *Aḥruf*[2], said:**
"*...Then I clarified what occurred regarding the writing of the Muṣḥaf during the time of Abū Bakr, then the writing of the primary reference codex (al-Muṣḥaf al-Imām)*[3] *during the time of ʿUthmān {رضي الله عنهما}, and I made that a complete and sufficient explanation by the permission of Allāh. I had intended to make this treatise a preface for the sixteenth volume of the Tafsīr of Abū Jaʿfar, but it grew in length until it reached the extent of becoming a standalone book. So I preferred to dedicate it as an*

*independent book to be printed separately, Inshāʾ Allāh.*"
(*Ḥāshiyah Taḥqīq Tafsīr aṭ-Ṭabarī* 16/452)

Despite all of that, O noble readers, may Allāh grant us and you insight into the truth and every good, my alerting of Dr. al-Juhanī (may Allāh rectify him) and our sincere advice to him, instead of leading him to acknowledge his error and his reckless violation of the *Sharʿ*, its people, the language and its people, and sound intellect and recognized custom, he instead acted arrogantly toward the truth and sincere advice, elevated himself, behaved haughtily, disparaged those who offered him counsel and critique, declared them astray, and depicted them as a deviant group unworthy of consideration.

May Allāh rectify him he attempted a failed effort to evade what he was rightly and knowledgeably criticized for, seeking to exonerate himself and defend his stance through falsehood and ignorance together, using exposed manipulation to mislead readers and students of knowledge and turn them away from truth and reality with a deceitful style and malicious distortion, which has nothing to do with knowledge, truth, or the manners of its people.

But as Allāh, our Lord, said in His great Book:

{وَلَا يُحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ}

"*The evil plot envelops none but its own people.*"

And the doctor *himself* fell into other reckless claims and a form of manipulation if not outright lying, circumvention, and ignorance as will become clear to you, O perceptive and intelligent reader, *Inshāʾ Allāh.*

Dr. al-Juhanī said in what he called "*A Preface of Clarifications for Some Violations; A Dialogue with Shaykh Nizār b. Hāshim*":

"*It is astonishing that this group of people have made refutation of the Muṣaʿfiqah or their likes to be the same as refutation of the Salafīyīn or the*

*scholars or the Mashāyikh or the students of knowledge. They clung to the word 'Qarīban' and said that you said something similar and other such claims, without looking at the context of the speech, or at whom you were speaking to, or whose voice you transcribed. In any case, these people have no weight, nor is their understanding or their speech of any value.*"

So here is Dr. al-Juhanī, just as he trapped himself in his denial (or rather, in what he does not even consider objectionable) in what he stated in this text (transcribed from his two audio recordings), trapping himself once again in grave, serious violations and reckless claims whether he knows it or not, belittling the intellects of students of knowledge and readers, regarding the matter of '*Qarīban Inshāʾ Allāh*' as if it is not an essential issue nor a core subject that warrants being raised and discussed.
How astonishing indeed!

I say:
**(1)** I have not seen a form of manipulation, belittling of realities and matters, and playing with words and minds worse than the action of this Dr. al-Juhanī. You built your entire tweet upon the issue of using the phrase '*Qarīban Inshāʾ Allāh*', and you stirred up an uproar over it, disturbing others including Nizār and others (even the scholars themselves), falsely accusing them of bringing something newly invented and contrary, claiming he employs an ostentatious style and that he opposed the scholars of the *Sunnah*, foremost among them our Shaykh, the scholar Rabīʿ {رحمه الله}. Have you ever seen such manipulation and distortion of truths and their portrayal like this?!

**(2)** This is another type of reckless claim indicating ugly evasion that does not befit the way of knowledge and its people, nor constructive criticism and its etiquettes. It indicates destructive arrogance that prevents accepting sincere counsel, humility, and returning from error and opposition to the path of truth and correctness.

**(3)** And among your reckless claims and evasions, O Doctor, is also your assertion and your corrupt and false foundational claim that the usage of this phrase "*Qarīban...*" is permissible for those with whom you used it from the *Muṣaʿfiqah* or their likes, yet not permissible to use it with others among the *Salafī* scholars according to their rank. So where is the evidence and its binding principle, O Doctor, for this strange and astonishing differentiation and formulation?

**(4)** Then you made another reckless claim by placing strange conditions upon using "*Qarīban Inshāʾ Allāh*" in order to escape your error through falsehood and to present yourself with a façade of composure and academic demeanor through deceit and evasion; namely that:
1. One must look at the speech and the context of "*Qarīban...*".
2. And one must look at whom you were speaking to.
3. And whose voice you transcribed!

These are al-Juhanī's reckless "conditions" for using the phrase "*Qarīban Inshāʾ Allāh*"! Such ignorance and over-complication, a condition that would not occur to the mind of any sane writer! And based on this, another reckless claim appears:

**(5)** That al-Juhanī restricted its usage solely to the field of refutation and only toward opponents, and not in the rest of the fields of knowledge and religion. He described it as being outside the way of knowledge and the scholars, and rather an ostentatious style. All of this falsehood and evasion is due to the fact that when al-Juhanī was cornered with knowledge, sincere advice, and proof, his boldness and arrogance drove him instead of returning from his error to the truth and sound reasoning.

These ignorant and reckless assertions came, then:

**(6)** If we were to concede hypothetically to this formulation of yours – whose basis and proof are completely unknown – then was that from you an act of ostentation or a pretentious style as you

falsely, unjustly, and recklessly accused me of? Or was it not? Or is it, in the case of Nizār and others, a matter of careful formulation and detail, yet in Nizār's case it becomes ostentation and an opposition to knowledge, its people, and their pathways? Or is it rather an evasion and deceit through yet another corrupt form of reasoning and methodology? Thus, O Doctor, you committed yet another reckless act when:

**(7)** You falsely accused me, and others from the *Salafīyīn* – those who advised you, alerted you, and taught you with knowledge and truth – and you described them as "the group" who supposedly do not differentiate in their conduct and dealings between the people of knowledge and virtue, and others among the opponents, as if they were like the *Muṣaʿfiqah*!

And there is no doubt that whoever is ignorant of the *Salafīyīn* – the people of knowledge and virtue – and treats them in the same manner as the *Muṣaʿfiqah* and all the opponents of the *Salafī* path, such a person is without doubt either an ignorant person or a deviant misguided follower of desires and innovation. So look at the deceit of al-Juhanī, how he attempts to evade, shift, and disguise matters through falsehood and manipulation to exonerate himself falsely, so that he may reach the point of stabbing and casting insinuations against innocent *Salafīyīn*, making them into a "group" whose words carry no weight and whose speech is not considered... and so on! What kind of downfall and brazen daring is this, O Doctor, toward the *Salafīyīn* who advised you, pointed out your recklessness, and exposed your unfounded claims with knowledge, evidence, and proof? By Allāh, this is among the gravest of your injustices! Rather, this is exactly the path of the extremist *Ḥaddādīyah* toward innocent *Salafīyīn*.

Furthermore, issuing refutations – and the refutations themselves – against deviations, mistakes, and their people must be done with truth, knowledge, proper manners, evidence, and proof, whether the refutation is against the people of desires and innovation or regarding the mistakes of the *Salafī* people of the *Sunnah*.

This principle is not exclusive to the field of refutations alone, but applies to everything that is written and published in the matters and branches of knowledge.

So strange it is, O Doctor – your own false, oppressive formulations born of your arrogance, with which you accused the innocent *Salafīyīn* – that they "*do not differentiate in their dealings between the people of truth and the people of falsehood*." This description applies to you perfectly, and you are its rightful owner. You deal with the *Salafīyīn* who advised you, cautioned you, and others – who *Inshāʾ Allāh*, will never cease to do so – as though they were people of desires and innovation, and not *Salafīyīn* at all.

Here you are manipulating your two recordings to disparage them and portray them as "a group" without rank or consideration, whose understanding and speech carry no weight. Rather, through your wrongful actions and unjust statements, you impose your own flawed understanding, dealing with them through insult, revilement, belittlement, arrogance, deceit, and condescension. You show them no right nor courtesy, nor do you offer them anything grounded in evidence or proof. You elevate yourself and blind yourself to the truth; instead, you confront the *Salafīyīn* who advised you, belittle their counsel, and defend yourself and your mistakes through falsehood, desire, deception, and trickery.

May it benefit – by the permission of Allāh.

**Written by:**
Nizār b. Hāshim al-ʿAbbās
29 *Jumādá al-Ūlá* 1447H — 20 November 2025

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[2] **TN**: {الأحرف}

(trans. *Aḥruf*). Plural of *Ḥarf*. The term has multiple scholarly interpretations, all within the framework of the science of *Qirāʾāt* (Quranic recitations). Classical explanations include dialectal variation, semantic range, and modes of articulation. The precise meaning is a subject of well-established scholarly discourse among the *Salaf* and later authorities.

The Messenger of Allāh ﷺ said:
"*Indeed, this Qurʾān was revealed upon* ***seven Aḥruf****, so recite whatever is easy for you from it.*" (Reported by al-Bukhārī, no. 4706)

See also: *Faḍāʾil al-Qurʾān* by Abū ʿUbayd, 1/169, and *al-Miṣbāḥ az-Zāhir fī al-Qirāʾāt al-ʿAshr al-Bawāhir* by ash-Shahrazūrī, 1/264.

[3] **TN**: The *Muṣḥaf* that ʿUthmān {رَضِيَ ٱللَّهُ عَنْهُ} kept with himself was one of the five *Maṣāḥif*. The reason for calling it *al-Imām* is either that it was ascribed to the *Amīr al-Muʾminīn* ʿUthmān, or because Ḥudhayfah {رَضِيَ ٱللَّهُ عَنْهُ} said to him: "*If only you would write for the people a Muṣḥaf that is an Imām.*" Among the examples of this designation is what ad-Dānī transmitted in *al-Muqniʿ* from Abū ʿUbayd al-Qāsim ibn Sallām, who said: "*I saw in al-Imām the Muṣḥaf of ʿUthmān b. ʿAffān, brought out for me from one of the treasuries of the princes, and I saw on it the trace of his blood in Sūrah al-Baqarah.*"

See: *al-Maṣāḥif* by Ibn Abī Dāwūd, 1/245; *al-Muqniʿ* by ad-Dānī, p. 29; *Jāmiʿ al-Bayān fī al-Qirāʾāt as-Sabʿ* by ad-Dānī, 4/1642.